

Unit III

The Middle Ages



Chapters

- 8 The Byzantine Empire and the Rise of Islam (450–1453)
- 9 The Early Middle Ages (450–1000)
- 10 The High Middle Ages (1000–1300)
- 11 The Origin of European Nations (1150–1580)

Over hundreds of years, new civilizations arose from the ashes of the Roman empire. The first of these arose in the eastern Roman empire, the Middle East, and Russia. The Byzantine and Islamic civilizations in particular developed political and religious empires and centers of learning.

The vacuum left by the decline of Rome's empire in western Europe after about 400 was filled by migrating peoples, the Germanic barbarians. They worshiped pagan gods and fought for personal glory rather than out of national pride. Life again became rural as feudalism brought a new political, economic, and social system. The Roman Catholic Church remained the sole unifying element.

A thousand years later, kingdoms forged by these peoples were well on their way to becoming the nations of modern Europe—at that time England, France, Spain and Russia. With order came trade, a burst of learning, and artistic achievements to rival those of Rome. In this unit, you will learn what common values and institutions emerged to give a sense of unity to the Middle Ages. What events on the time line show some of the milestones in this process?

As you read about these years of struggle, note how continuity and change went hand in hand as Roman rule gave way. In time new social, economic, and religious institutions developed to meet the needs and challenges of a new age. Despite foreign invasions and powerful rulers, a concern for democratic ideas continued in England.

TIME LINE

| | |
|------|---|
| 500 | 528 Code of Justinian |
| | 630 Muhammad returns to Mecca |
| 750 | 732 Battle of Tours |
| | 768–814 Reign of Charlemagne |
| | 800–1000 Vikings raid western Europe |
| | 843 Treaty of Verdun |
| | 850–900's Conversion of Slavs |
| | 862 Founding of Russia |
| | 900's Rise of feudalism in Europe |
| | 910 Founding of Cluny monastery |
| 1000 | 1000 Leif Ericson reaches North America |
| | 1054 Roman and Byzantine Churches split |
| | 1066 Norman conquest of England |
| | 1096 First Crusade |
| | 1100's Chartres Cathedral built |
| | 1215 King John signs Magna Carta (Eng.) |
| 1250 | 1226–1270 Luis IX rules France |
| | 1267–1273 Thomas Aquinas writes <i>Summa Theologiae</i> |
| | 1295 Model Parliament (Eng.) |
| | 1337–1453 Hundred Years' War (France/England) |
| | 1347 Start of plague in Europe |
| 1500 | 1453 Turks capture Constantinople |
| | 1485 Henry VII (Tudor) rules England |
| | 1492 Ferdinand and Isabella unify Spain |
| | 1547–1584 Ivan IV (Terrible) rules Russia |

Read and Understand

1. What great empire centered in Constantinople flourished for a thousand years?
2. What new faith spread from Arabia in the 600's?
3. How did the Byzantine and Islamic empires influence the Slavs and Turks?

VOCABULARY patriarch, heretic, excommunicate, caliph, sultan

After the fall of the western Roman empire in the late 400's, two new empires arose in the region of the eastern Mediterranean. The Byzantine and Islamic empires were to dominate much of the Mediterranean world for a thousand years. Byzantine religion and culture spread to Russia, and Islamic beliefs and ideas spread to lands from Spain to India.

Constantinople ruled an eastern empire.

As you have learned, the Roman emperor Constantine moved his capital from Rome to a new eastern capital named after himself. This was Constantinople, founded in 330 on the site of the old Greek seaport Byzantium. Set on the strait called the Bosphorus, Constantinople controlled the shipping between much of Asia and the Mediterranean (map, page 179). After the western Roman empire fell, rulers in Constantinople still held the eastern part—including Greece, Asia Minor, Palestine, Syria, and Egypt. This part became the Byzantine empire (map, page 181).

Less than a hundred years after Rome fell to the barbarians, the Byzantine emperor Justinian sought to win it back. He sent out armies that conquered North Africa in 533 and defeated the Ostrogoths to retake Rome in 536. But the Ostrogoths fought back, and over the next 18 years Rome changed hands six times. Justinian's wars left Rome ruined.

While the wars went on, Justinian built Constantinople into a wealthy city great with markets, palaces, and churches (City Tour, pages 182–184). The university there taught Greek, Latin, law, medicine, and philosophy to women as well as men.

One of the most enduring works of Justinian was his legal reforms. He set a group of scholars to assemble the thousands of Roman laws into one code. The Code of Justinian became the basis of Byzantine law for the next 900 years, and much later of European law.

A major factor in the development of the Byzantine empire was a dispute over religion. Differences

developed between Byzantine Christians and Christians of western Europe. Although the popes at Rome claimed leadership of all Christians, the Byzantine **patriarchs**, or bishops, refused to accept that claim. Byzantine and western Christians grew to consider each other as **heretics**—people whose religious ideas are incorrect. In 1054 the Roman pope and the Byzantine patriarch **excommunicated** each other—that is, they declared each other outside the church. The western church became the Roman Catholic Church, and the eastern church became the Eastern Orthodox Church.

A new faith spread from Arabia.

Far to the south of Constantinople, a new religion gave rise to a new empire. Around the year 570 in the Arabian city of Mecca, a child named Muhammad was born to a well-to-do merchant family. At the age of 40, he had a vision hailing him as a messenger of Allah (God). He believed that Allah was the same God the Christians and Jews worshiped and that he was the prophet of Allah. Beginning in 613, he began to preach in Mecca. Opposition to his work was so great, however, that he and his few followers fled in 622 to the town of Medina.

In Medina, Muhammad won many followers for the new religion that he called Islam, or "surrender to God." Most were Bedouin, desert nomads who were daring and experienced fighters. Muhammad led them in raids against caravans bound for Mecca. These military victories increased Muhammad's prestige so much that almost all the Bedouin converted to Islam. In 630, Muhammad and 10,000 followers re-entered Mecca in triumph.

After Muhammad's death in 632, a new leader, Abu-Bakr, ordered his teachings gathered into a book written in Arabic. This book, the Koran, became the holy book of Islam. Wherever Islamic conquerors carried the Koran, Arabic became the language of worship, learning, and literature.

Islam was a strict but simple religion, requiring faith in Allah as God, with Muhammad the prophet of God; prayer five times a day; alms; fasting; and pilgrimage to Mecca. It also established certain laws and customs that came to characterize Islamic society. Islam attracted passionate believers who were ready to die winning converts to their faith. Thus, to spread their religion, they began an era of conquest.

Within a hundred years after the death of Muhammad, Arabs had spread Islam westward across Egypt and North Africa to Spain and Portugal. They also conquered Palestine, Mesopotamia, Persia, and northwest India (map, page 189; chart, page 193).

The first leaders after Muhammad were called the **caliphs**, "successors to the prophet." They wielded both political and religious power. The first four, known as the orthodox caliphs, were men who had known Muhammad personally. A new family of caliphs, the Umayyads, took power in 661 and ruled until 750. A revolt against the Umayyads brought new rulers, the Abbasids, to power. Their rise marked a split within Islam that became both religious and political. Persian Muslims called themselves Shi'ites, and supported the Abbasids. Arab Muslims called themselves Sunni, or orthodox Muslims.

The Abbasid rulers built a splendid new capital at Baghdad on the Tigris River in what is today Iraq (City Tour, page 191). A rival to Constantinople in beauty and wealth, Baghdad became the center of Muslim civilization. Baghdad also became a center of trade, the end of land routes from India and China. Its merchants developed new techniques, such as letters of credit, that speeded the flow of goods.

The arts and sciences flourished at Baghdad with Arabic as the language of learning. Christian, Jewish, and Muslim scholars, working in laboratories and libraries, found treatments for disease, performed the first chemical experiments, invented algebra, and adopted the Hindu symbol for zero.

The empires influenced Slavs and Turks.

Internal conflicts in time weakened both the Byzantine and the Islamic empires. Both empires also faced the threat of invasion by nomadic groups migrating west out of Asia. These were the Slavs and the Turks (map, page 196).

The Slavs entered eastern Europe from the grassy plains of central Asia and settled in the vast area between the Baltic and Black seas. Although they attacked the Byzantine empire, the Slavs admired its civilization. By about 900, they began to convert to Christianity through the teachings of Byzantine missionaries.

The group of Slavs that dominated their new land was the Russians. According to legend, their leaders had been hunters from Scandinavia who migrated into Slavic territory. The Slavs invited these hunters, called Rus, to become their rulers. The year 862 is the traditional date for the founding of Russia.

The first Russian capital was the northern city of Novgorod (map, page 195). Later princes moved their headquarters south to Kiev, which was better located for trade by river with Constantinople. Conversion

to the Byzantine form of Christianity and contacts with the Byzantine empire deeply affected Russian culture.

Meanwhile another group of nomads swept westward out of Asia. These were the Turks, a horse-breeding people who had often served as soldiers in the Islamic empire. Large groups of Seljuk Turks began migrating into the Islamic empire around 970. Although they converted to Islam, they continued to war with other Muslim groups.

The weakened Islamic empire had already lost much of its territory. Spain had become an independent Muslim kingdom, and the Abbasid caliphs had gradually lost parts of North Africa, Egypt, and Persia. In 1055 Baghdad fell to the Turks, who now became the ruling class. Their leader was called the **sultan**.

The Turks next turned on the Byzantine empire. At the battle of Manzikert in 1071, the Turks scored an overwhelming victory. In the centuries that followed, a new group of Turks—the Ottomans—overran the Islamic empire. By 1400, they controlled all of Asia Minor. After a series of sieges, the Ottoman Turks in 1453 captured Constantinople and ended the Byzantine empire (Turning Point, pages 196–197).

Chapter Review

Define patriarch, heretic, excommunicate, caliph, sultan

Identify Byzantine empire, Constantinople, Justinian, Code of Justinian, Muhammad, Islam, Koran, Allah, Baghdad, Turks, Slavs, Rus, Kiev

Answer

1. What factors enabled Constantinople to become a great imperial city?
2. How did the Islamic empire combine religious and political power?
3. What influences affected the development of the kingdom of Russia?

Critical Thinking

4. How might the expansion of the Islamic empire have aided the exchange of ideas among Asians, Africans, and Europeans?

Connecting Past and Present

The split between Shi'ite and Sunni Muslims still looms large in Middle East affairs. In 1979, fundamentalist Shi'ite forces overthrew the Iranian government. Iranian Shi'ite leaders tried to spread their brand of Islam throughout the Middle East, but were opposed by the Sunni leaders of other nations. This basic conflict lay at the root of an eight-year war between Iran and Iraq that raged from 1980 to 1988.

The Early Middle Ages

Read and Understand

1. What new ways of life developed in Europe after the fall of Rome?
2. How did Charlemagne revive the idea of empire?
3. What were the effects of the Viking invasions?
4. How did feudalism provide a government?

VOCABULARY monastery, count, feudalism, lord, vassal, fief, manor, serf

The Early Middle Ages was an era in which new institutions slowly developed to replace those of the fallen Roman empire. It was a time of chaos and disunity, yet also the beginning of a strong new civilization. Forces of continuity and change worked to produce new political, economic, and social relationships. Part Roman, part Germanic, early medieval Europe emerged.

New ways of life developed in Europe.

While the Byzantine empire prospered in the eastern Roman empire, the western half of the Roman empire belonged to the barbarians—Angles, Visigoths, Franks, Saxons, Jutes, Ostrogoths, and many others. Constant warfare disrupted trade and dealt a death-blow to cities. As Roman centers of government and trade collapsed, city dwellers fled to the countryside.

As Europe became overwhelmingly rural, learning declined. The invaders could not read or write, and few among the growing peasant class had the chance to learn. Only priests kept literacy alive, but even their Latin was poor by classical standards. As barbarian languages blended with Latin, regional Romance (Roman-based) languages such as French, Spanish, and Italian replaced the universal Latin.

The linguistic boundaries that emerged throughout western Europe were reflected in political boundaries. Warring Germanic tribes carved out kingdoms (map, 202) whose borders shifted with the fortunes of war. Family ties and personal loyalty, rather than citizenship in a public state, bound Germanic peoples together and made centralized rule of a large territory impossible.

While many old unifying forces crumbled, the Roman Catholic Church stood firm—a symbol of continuity in a changing world. Missionaries such as St. Patrick risked their lives to spread the Christian faith among the barbarians. Some Germanic kings, most notably King Clovis of the Franks, converted.

Clovis' conversion led to a special partnership between the Frankish kingdom and the Church.

One way that the Church adapted to rural conditions was by building **monasteries**—communities in which Christians gave up their private possessions to pursue lives of prayer. Women, called nuns, lived in nunneries or convents; men, called monks, lived in monasteries. At these centers, men and women lived according to rules established by a monk named Benedict (text, page 204). Benedict and his sister Scholastica sought to bring discipline and a productive, religious way of life to monasteries and convents.

Holding this churchly kingdom together was the pope in Rome—the one figure able to span the earthly and political kingdoms. Gregory I, who became pope in 590, strengthened the vision of Christendom, as a spiritual community of believers. Amid the collapse of Rome, Gregory made the papacy an office of political as well as spiritual power. He negotiated peace treaties with barbarians such as the Lombards and filled the role of a political leader in Rome. At the same time, he wrote religious books, and sent out missionaries such as Augustine, who converted the Angles and Saxons in England. The pope thus became the hub of a vast network that was both political and religious.

Charlemagne revived the idea of empire.

Of the small barbarian kingdoms that arose in western Europe, the largest and strongest was that of the Franks (map, page 202). The foundations for the growth of this kingdom were laid by the Franks' first Christian king, Clovis. Clovis and his successors, known as the Merovingian dynasty, ruled for almost 300 years. Their conquests strengthened the kingdom, but the problem of succession remained a weakness. The kingdom almost fell apart each time a Merovingian king died, as sons competed for power. Because of such civil strife, the real power behind the throne became the *major domo*, or mayor of the palace. The *major domo* commanded armies and made policies in the king's name.

In 714, Charles Martel (the "Hammer") became mayor of the palace. Martel extended the power of the Franks and ended a Muslim push from Spain into France at the Battle of Tours in 732. When he died, Martel passed his power on to his son, Pepin the Short. Pepin, who wanted to become king, shrewdly cooperated with the pope. Pepin agreed to fight the

dangerous Lombards on behalf of the Church. In exchange, the pope anointed Pepin "king by the grace of God." Thus began an informal, often unstable alliance between the popes and the Frankish kings.

When Pepin died, he left a greatly strengthened Frankish kingdom to his son, Charles. Charles' 46-year reign marked a high point in Frankish rule. In Latin, Charles became known as *Carolus Magnus*, or Charles the Great. In French, his name became Charlemagne. Descendants of this dynamic king were known as the Carolingian dynasty.

Charlemagne built an empire greater in extent than any known since the days of imperial Rome (map, page 208). An imposing figure—six feet, four inches tall—Charlemagne led his troops in battle in his many conquests. He believed himself divinely chosen to spread the Christian faith and so offered conquered peoples baptism or death. Within France, Charlemagne strengthened royal power by limiting the power of his nobles. Wisely, he did not trust his counts, or rulers of Frankish counties. He sent out royal agents to oversee the counts and personally visited every part of his kingdom to judge disputes and reward followers. Charlemagne also kept a close eye on the management of his huge estates—the source of both Carolingian wealth and royal power.

One of Charlemagne's greatest achievements was his encouragement of learning. He ordered monasteries and cathedrals to open schools and encouraged the growth of monastery libraries.

Charlemagne surrounded himself with scholars—English, German, Spanish, and Italian. He desired that his scholars keep alive ancient culture and further Church culture such as the art of illumination (picture, page 205). Charlemagne also invited Jews to settle in his kingdom because they were literate and could help with the work of government.

By 800, Charlemagne was the most powerful king in western Europe. In that year, he traveled to Rome to put down an unruly mob that had attacked the pope. In gratitude, the pope placed a crown on Charlemagne's head and declared him emperor.

News of the coronation angered Byzantines, who considered their own emperor the only true Roman ruler. The crowning thus marked a further split between the Greek Orthodox Church of the east and the Roman Catholic Church of the west. Equally important to later history, a pope had claimed the political right to confer the title "Roman emperor" on a particular European king.

Charlemagne's only surviving son, Louis the Pious, succeeded Charlemagne as king and emperor. Louis' three sons, however, battled one another for the empire. This civil war caused a breakdown in central authority. In the end, Charlemagne's grandsons agreed

to the Treaty of Verdun (map, page 210). In later centuries, the middle region became a battleground.

New waves of invaders assaulted and plundered Europe as Charlemagne's empire waned (map, page 213). Muslims from North Africa threatened southern Europe. Magyar barbarians from central Asia pushed into eastern Europe. From the north by sea came the dreaded Vikings.

Vikings terrorized Europe.

The Vikings were Germanic peoples from the peninsulas of Scandinavia—the region of today's Norway, Sweden, and Denmark. They were known by several names—Northmen and Norsemen, as well as Vikings. Historians think that rapid population growth may have led to the search for wealth and places to settle. Conflict among local groups may have been another reason. The Vikings who first raided western Europe worshiped pagan gods and took pride in warlike names such as Eric Bloodaxe.

For 200 years, between about 800 and 1000, the Vikings were a threat to the people of Europe, raiding villages from Ireland to Russia. The prayer "Save us, O God, from the fury of the Northmen," became part of daily worship in Christian Europe. The long, light ships of the Vikings enabled them to attack, plunder, and disappear before people could organize resistance or obtain help. Some ships sailed up small rivers or landed in isolated bays. Other ships carried as many as 300 warriors—a powerful fighting force that could attack larger communities. Always, the element of surprise added to the dread that people felt.

The Vikings were not only warriors. At home, they were careful farmers. In time, trade followed the routes once used for raiding. Vikings eventually traded east to Russia and Constantinople, south to the Mediterranean, and west across the Atlantic. By 900, Vikings had built prosperous settlements in Iceland. From there, explorers sailed west to Greenland and eventually to Newfoundland in North America.

Vikings also settled widely in western Europe—in Ireland, the part of France that became known as Normandy, and England. In the early 900's, a Viking leader gained control of part of Normandy and ruled as a feudal lord under the French king.

During the 900's, as Viking activity shifted from raiding to trading, settlement, and peaceful rule, people's fear of the Vikings ended. Another factor in this change was the conversion of the Vikings to Christianity. Finally, a warming of Europe's climate allowed farming in Scandinavia and the settlements in Iceland and Greenland to prosper. The effect was to reduce the need to find new lands for conquest.

Feudal Obligations

1. Lord gave vassal land.
2. Vassal gave lord military service; money, loyalty.
3. Lord gave serf protection; right to live on manor and grow food.
4. Serf gave lord two to three day's labor per week on lord's land; part of serf's crops and livestock; taxes on use of grain mill, baking oven, and workshops; tax on marriages.
5. Village priest gave serf baptism, marriage, other religious services, funeral.
6. Serf gave village priest one-tenth of all income.

Feudalism became the basis for government.

The decline of Roman institutions and the upheaval caused by repeated barbarian invasions forced Europeans to develop new patterns of life. These sprang up everywhere out of a common need for local government, local protection, and local economic self-sufficiency. The new patterns that emerged were together called **feudalism**—a military, political, and economic system based on the holding of land.

At the heart of feudalism was an agreement between a **lord** (land-owning noble) and a **vassal** (a person who received land from a lord). In exchange for a piece of land, or **fief**, a vassal pledged to defend the lord against "all men who may live or die." To carry out that vow, the vassal in turn raised a private army, often by dividing up his fief among other warrior-vassals (diagram, page 215).

To visualize feudalism, think of a pyramid. At the top was the king. Next came the most important vassals, who in turn became lords over other weaker, local vassals. Serving beneath the local lords were knights—warriors whose lands were too small to divide. At the base of the pyramid were peasants who owned no land, but did almost all the farm labor.

Feudalism as a system included all landowners—even noblewomen and church leaders. A woman might inherit a fief from her parents or husband, or she might control the land in the name of a young son. In this role, she sent knights to war and commanded the castle in the absence of a father, husband, or son. Church leaders too formed a part of the feudal system, owing the same military service as any other vassals.

Historians often describe feudalism in political terms as a system in which public power became private. Unlike the Greek and Roman idea of public affairs, justice and political power became the private domain of individual lords, held at the local level. The lord's **manor**, or landed estate, thus also became a political world unto itself.

The manor formed a basic, self-sufficient economic unit. It produced almost everything needed by those who lived there. Food, fuel, cloth, leather goods, lumber—these and other items were all produced in

the fields, workshops, and woodlands of the manor (diagram, page 218).

Few peasants thought of life beyond the manor. Most were **serfs** bound to the land. Although serfs could not be bought or sold like slaves, they could not lawfully leave the manor. Only free peasants had this right, but they rarely exercised it. In dangerous times, the right to stay—the assurance of food and protection—seemed more important than the freedom to leave.

Both nobles and peasants faced harsh lives. Although nobles had more food and warmer clothing than peasants, they lived in damp, drafty castles. Peasants fared even worse. In good years, they ate coarse black bread and whatever the gardens offered. In years of bad harvests, they lived near starvation.

So grueling was life in the Early Middle Ages that few people risked trying new ways. Failure often meant death. Yet slowly and over long periods of time, changes did occur. By 1000, Europe stood poised for a revival in farming, government, trade, and learning that would mark the start of a new era.

Chapter Review

Define monastery, count, feudalism, lord, vassal, fief, manor, serf

Identify Clovis, Gregory I, Charles Martel, Pepin the Short, Charlemagne

Answer

1. How did the Church provide unity and continuity during the early Middle Ages?
2. (a) How did a new political empire develop in western Europe? (b) What political roles did the pope assume?
3. How did the role of the Vikings change between 800 and 1000?

Critical Thinking

4. (a) What was the underlying principle of feudalism? (b) What various needs of medieval life did it meet?

Connecting Past and Present

Many medieval monasteries now lie in ruins. Others have been partially preserved as national monuments. Still others thrive as communities of devout men and women who live secluded, religious lives. The largest Catholic monastery in the world today is the modern Abbey of St. John the Baptist in Collegeville, Minnesota. Here about 350 monks still spend much of their time in silence, prayer, and garden labor. To earn income, some of the monks make food, record musical chants, and offer rooms to people seeking a religious retreat from the world.

Read and Understand

1. Why did farming improve and trade revive in the High Middle Ages?
2. What factors enabled Church leaders to wield great power?
3. How did royal governments grow stronger?
4. What caused the revival and spread of learning?
5. Why did crusaders launch wars against the Muslims?

VOCABULARY burghers, bourgeoisie, guild, apprentice, journeyman, cardinal, lay investiture, canon law, friar, jury, common law, chivalry, crusade

The era of the High Middle Ages is often known as the Age of Faith, symbolized by the towering cathedrals of that time. It was an age of many other accomplishments also. New methods of farming and the revival of trade improved economic conditions. While church leaders still held great power, new royal governments were gaining strength. The effects of the spread of learning and chivalry were offset by the military/religious ventures of the Crusades.

Farming improved and trade revived.

Change filled the air in the years 1000–1300 as a new Europe emerged from the chaos of the Early Middle Ages. New royal families came to power and created glittering courts. Religious leaders reformed and strengthened the Church. Perhaps the most important changes took place in agriculture.

The struggle for survival gave way to greater security in living after about 1000. This change came about through humble improvements in farming that together increased the supply of food. New plows, improved harnesses, and the use of horses in place of oxen helped to increase harvests. Also, villages began to adopt a new method of farming called the three-field system (diagram, page 224) that increased the amount of land under cultivation.

One result of the greater and better supply of food was an increase in population. In the course of three centuries, the population of western Europe grew from around 30 million to 42 million. As Europe's population increased, the surplus rural population began moving to the towns. Although small in comparison to great cities like Constantinople or Baghdad, Europe's towns became powerful forces of change.

Townpeople formed a new social class in medieval society. They were not nobles, priests, or peasants, and thus were not an integral part of the feudal system. Instead they became a new element as dwellers in walled towns called burghs. In France, these burgh dwellers, or **burghers**, were called the **bourgeoisie**, a name that came to mean middle class.

Because Jews never belonged to the feudal system, they too moved to the towns. There, they did work Christians could not or would not do. Because the Church forbade money lending, Jews often became bankers and merchants. By earning profits from interest, they accumulated money to invest in long-distance trade. These two sources of revenue—banking and trade—became the lifeblood of the new towns.

The selling of goods in towns often took place at fairs. Local fairs took place in towns with cathedrals. There, religious pilgrims could buy goods from artisans and traders anxious to sell their wares.

As towns grew, guilds developed to control crafts, prices, and trade. A **guild** was an association of people who worked at the same occupation. Only guild members could practice a given trade within a town. Membership was regulated by a strict system of apprenticeship in which parents paid a master a fee to train their child. The young **apprentice** worked without wages from 3 to 12 years. At the end of that period, the apprentice became a wage-earning **journeyman** who strove to complete a "master piece"—the final step in winning membership in a guild.

Towns, being outside the feudal system, provided their citizens with certain freedoms. Townspeople were not vassals bound by bonds of loyalty and service. Many serfs from the manors sought freedom by running away to the towns. According to a saying of the times, "Town air makes you free."

Religious leaders wielded great power.

The Church had preserved civilization during the Early Middle Ages. However, it also suffered the disruptions of the times and the corruption that sometimes comes with great power. However, the period between 1000 and 1300 was one of growth and reform. The founding of a new monastery at Cluny for religious study and reform led the way. Other new religious orders sought to improve conditions in the everyday world. Reforms within the Church sought

to end certain abuses. Church officials hoped to end the influence of lords and kings by ordering the election of popes at a meeting of leading bishops called **cardinals**. They also strove to end three widespread practices: the marriage of priests, the buying and selling of church offices, and **lay investiture**, or ceremonies in which kings or nobles assigned church offices to people whom they could control.

Needless to say, these reform efforts sparked conflicts between kings and popes. The most famous took place in the 1070's between Pope Gregory VII and Henry IV, emperor of Germany. Henry angrily proclaimed the right to oversee German bishops, whom he had invested. Gregory, in turn, excommunicated Henry. Henry's bishops thus had to choose between loyalty to their earthly lord and to their spiritual lord. They, together with the feudal princes in Germany, chose to support the pope. Henry saw that his position was hopeless. In winter, he crossed the Alps to Italy to beg the pope's forgiveness.

In the 1100's and 1200's, the Church resembled a kingdom. It was governed by a single ruler (the pope) from a central capital (Rome). It retained a staff of advisers and diplomats and operated a system of courts. All Christians were subject to **canon law**, the law of the Church. Churches also collected taxes. One tenth of each family's income went to the Church.

As part of its spiritual role, the Church sought to search out heretics. The leading arm in the war against heresy was the Inquisition, an organization assigned to finding and judging heretics. In the course of its work, the Inquisition imprisoned, tortured, and executed thousands of people suspected of differing with Church teachings. Gentler agents in the fight against heresy were wandering **friars** such as the Dominicans and Franciscans. Through their simple, devout lives, they carried on the Church's work of studying religion and preaching to the poor.

In the Age of Faith, however, most people did not need the Inquisition or the friars to prompt religious feelings. Their spiritual energy found expression in the great Gothic cathedrals of this age. Now the old, thick-walled Romanesque churches gave way to massive yet delicate structures with soaring towers. Ribbed vaults, flying buttresses, and pointed arches (diagram, page 232) guided the eyes of worshipers toward the heavens—and God. Each stained-glass window and carving made every cathedral what scholars have called a "Bible for the poor."

Royal governments grew stronger.

The prosperity of the High Middle Ages came, in part, from peace. By 1000, the Viking, Muslim, and Magyar invasions had ended and order began to return.

Although the king was still what people called "first among equals," royal power was on the rise.

In England, kingship expanded through foreign conquest. In 1066, the mounted knights of French Duke William of Normandy invaded England and soundly defeated the English foot soldiers of England's King Harold at the Battle of Hastings. William then stripped the English lords of their lands and declared England his personal realm. He kept one fifth of England for himself and distributed the rest of the land as fiefs to some 200 loyal supporters. In a single stroke, William created the most centralized feudal kingdom in Europe. Henry II, great-grandson of William the Conqueror, further expanded the king's power through the use of royal courts and the introduction of the **jury**. A jury was a group of local people who answered questions about cases brought before a royal judge. The use of royal courts and juries reduced the importance of the lords' feudal courts. It also in time provided a body of **common law**, the laws shared by the whole kingdom.

French kings, too, looked for ways to expand their power. The breakup of Charlemagne's empire had left France divided into about 30 feudal territories. In 987, when the last Carolingian died, French nobles chose one of them, the duke Hugh Capet, as king. Although weak, the Capetians succeeded as rulers by surviving without civil wars or rival claims to the throne. In the process, the Capetians tightened their grip on their own land, the fertile and centrally located region around Paris. From there, they expanded their power.

German kings fared worse than those of England and France. German nobles continued to boast that they held the right to elect the king. As a result, no clear dynasty emerged after the death of the last Carolingian. The strongest monarch in medieval Germany was Otto I, elected king in 936. Otto cemented his power base by turning to bishops and abbots of the Church for support. He dominated the Church in Germany, and used this power to defeat unruly German princes. Otto then invaded Italy on the pope's behalf. In return, the pope crowned Otto emperor of what became the Holy Roman Empire.

Otto's efforts caused trouble for future German emperors who faced the wrath of Italian popes and of nobles who resented German intrusions into Italy. One of his successors, Frederick *Barbarossa* ("red beard") used such brutal tactics in Italy that the pope and Italian merchants formed the Lombard League to oppose him. When Frederick returned home in defeat, he found that the German nobles had whittled away at his power and dashed his hopes for a united Germany. Unlike England and France, therefore, Germany did not become a unified country at this time (map, page 235).

Learning revived and spread.

Prior to the 1100's, learning belonged largely to monks and church officials. During the High Middle Ages, this situation changed as literacy grew and spread to people outside the Church. At the center of this expansion of learning stood the university, an institution new to Europe. Athens, Baghdad, and Constantinople all had their universities, but such centers had not existed in western Europe. By the end of the 1100's, universities appeared in Paris, France, and Bologna, Italy.

The first university classes met in rented rooms, where students shared handwritten books. Because paper and ink were scarce, students read books aloud and took exams orally. With a bachelor's degree followed by a master's degree, a scholar could teach anywhere in Europe.

An exciting aspect of learning in the High Middle Ages was the recovery of works by ancient scholars. Books once thought lost in the collapse of Rome had been preserved by Arab scholars. Trade with the Muslims and the Byzantine empire now brought the great classical works to western Europe.

Classical writings both excited and troubled Christian scholars. The Greeks and Romans, who were pagan peoples, had based their ideas on their own power of reasoning. Could reason co-exist with faith in the Bible? Yes, said a Dominican scholar named Thomas Aquinas. In a colossal work called the *Summa Theologiae*, Aquinas used reason to defend Church beliefs about God and the universe. Reason thus became a foundation of faith.

Learning also revived outside the Church. Heroic poems about famous warriors, such as the *Song of Roland*, created an interest in more popular literary works. These poems reflected a complex set of medieval ideals known as **chivalry**. This code taught knights to fight bravely in defense of their feudal lord, their lady, and their heavenly Lord. Chivalry, together with the idea of romantic love, led to a change in the role of women, placing women on a pedestal. The result was that women's lives became increasingly limited to home or convent. They exercised power only when their husbands went to war.

Crusaders marched against Islam.

In 1096, between 50,000 and 60,000 knights joined the **crusade**, or march eastward to recapture Jerusalem and the Holy Land from the Turks. The knights were crusaders, fighters for a holy cause and the high expression of medieval chivalry.

What were the goals of the Crusades? Christians everywhere wanted to free the birthplace of Jesus. The pope hoped to expand the Church's influence and to

reunite Catholics and Byzantines under one Roman Catholic banner. Knights sought to aid the Church and to gain adventure and plunder. Merchants, who helped pay for later Crusades, hoped to open trade with cities in the eastern Mediterranean.

Starting in 1096 and ending in 1291, there were eight official Crusades and countless unofficial ones (map, page 243). Throughout the battles, control of the Holy Land shifted between Christians and Turks. The fighting caused terrible suffering and the slaughter of Jerusalem's peoples. The Fourth Crusade ended in the sacking of Constantinople by the crusaders.

The Crusades had brought together all the forces of Europe's revival—religion, feudalism, and chivalry (chart, page 245). When their explosive energy finally burned out in about 1300, the Middle Ages drew to a close and an age of new nation-states unfolded.

Chapter Review

Define burghers, bourgeoisie, guild, apprentice, journeyman, cardinal, lay investiture, canon law, friar, jury, common law, chivalry, crusade

Identify Gregory VII, Henry IV, William of Normandy, Battle of Hastings, Hugh Capet, Otto I, Lombard League, *Song of Roland*, Thomas Aquinas, Crusades

Answer

1. (a) What improvements in farming took place in the High Middle Ages? (b) What were their effects?
2. How did popes centralize the power of the Church?
3. (a) How did kings in England and France increase their powers? (b) Why did Germany remain divided?
4. (a) What changes occurred in learning during the High Middle Ages? (b) What were their effects?

Critical Thinking

5. In what ways did the Crusades demonstrate the medieval spirit?

Connecting Past and Present

Disunity has characterized Germany throughout its long history. Not until 1870 did the states of northern and central Germany combine to form a single nation with one government. The quest for unity and national glory, however, opened the way for military expansion and the evil Nazi dictatorship of Adolf Hitler. After World War II, Germany was divided into two parts, Communist East Germany and democratic West Germany. In 1989, the fall of the Communist government once again raised the question of reunification. Could the two parts, with different ways and values, successfully combine again?

The Origin of European Nations

Read and Understand

1. How did England and France develop as nations?
2. What crises weakened the Church in the 1300's?
3. What major hardships did Europeans face in the 1300's?
4. How did the new monarchs differ from feudal kings?
5. How did Russia become an empire?

VOCABULARY nation-state, nationalism, czar, boyar

During the four centuries from the mid-1100's to the late 1500's, the feudal world began to give way as new institutions and problems arose. England and France emerged as nation-states, while the power of the universal Church was weakened by internal divisions. Plague—the terrible Black Death—and war—the prolonged Hundred Years' War—overshadowed western Europe in the 1300's. The 1400's saw the new nations—including Spain—inspired by a feeling of national unity and loyalty. Russia too became a nation, though isolated and remote.

England and France developed as nations.

In the 1200's, England and France, which had been interconnected by feudal lands and obligations, began to follow separate paths. Henry II of England had been the feudal lord (1154–1189) of more than half of France. These holdings, however, were lost by his second son, John, to the king of France, Philip II.

King John's loss of lands in France turned out to benefit England in unsuspected ways. It forced the Norman feudal lords in England to decide whether to keep their English lands or their French ones. This set the stage for the two nations' separate development.

In order to pay for his wars with France, John needed the support of his nobles, the barons, for higher taxes. In exchange for that support, the barons in 1215 forced John to sign a document that limited his power and protected certain rights of the barons. This *Magna Carta*, or Great Charter, stated that taxes could be levied only with common consent and that people arrested or imprisoned had the right to the protection of the law, or due process of law. Underlying the whole document was the idea of limited monarchy—that the law was above the king. The main ideas contained in the *Magna Carta*—no taxation without consent, due process of law, and gov-

ernment limited by law—would in time shape the development of government in England. They would later become the cornerstone of a new type of government in the United States (*Turning Point*, pages 250–251).

The year 1295 saw a further limitation on royal power in England. Edward I was an able monarch who improved administration and strengthened the royal courts. He also sought to gain the financial support of the middle class so as to limit his dependence on the barons. When the king needed to raise taxes, he summoned commoners as well as lords to a meeting known as the *Model Parliament*. Thereafter, commoners—knights and burgesses—as well as the nobles were members of all Parliaments called to discuss new taxes.

While England was limiting the power of its kings, strong kings moved to centralize their power in France. Louis IX—Saint Louis, who had a passion for justice and a reputation for fairness, created a supreme court for France. This action strengthened the monarchy while weakening feudal ties. In 1302, Philip IV invited representatives of the middle class, as well as lords and bishops—to a parliamentary council he called the *Estates General*. (Church leaders made up the First Estate, feudal lords the Second Estate, and the middle class the Third Estate.) As with England's Parliament, the *Estates General* weakened the power of the nobility and increased that of the middle class.

Between 1300 and 1500, traditional feudal ties slowly dissolved in England and France. Each country moved toward becoming a **nation-state**—a group of people occupying a definite territory, with one government and a unified culture. In time, loyalty to the nation replaced the old feudal ties.

The Church faced a crisis in the 1300's.

Just as feudal ties weakened after 1300, so did the power of the Church. Pope Boniface VIII, an able but stubborn leader, tried to force the kings and emperors to obey him as they had obeyed earlier popes. He did not realize that those earlier power struggles had weakened the prestige of his office, while royal power was growing. The result was a series of disagreements between popes and kings that further weakened papal power.

The first quarrel, between Philip IV of France and Boniface VIII, concerned the taxing of Church property.

When Boniface declared that the tax was wrong because the pope's power was supreme, the king had his soldiers kidnap the pope. Boniface died as a result.

Philip then persuaded the Church's cardinals to elect a French bishop as pope. This pope, Clement V, moved the papacy to Avignon in France and ruled from there. Later, in another conflict over the papacy, two popes were chosen and installed. This division was called the Great Schism. It ended in 1417 when a Church council elected Martin V as the sole pope.

Episodes such as the move to Avignon and the Great Schism led many people to ask where true authority in religion resided. In the late 1300's and 1400's, an English professor named John Wycliffe and a Bohemian (Czech) professor named John Huss taught that the Bible, not the pope, was the final authority for Christians. To help believers read the Bible, both scholars translated it from Latin into their native language.

Because the popes he criticized were French, Wycliffe became a national hero in England. He died peacefully in 1384. Huss met a different end. By the judgment of the Church's Council of Constance, he was burned at the stake for heresy in 1412. Yet Wycliffe and Huss had sown the seeds of a great change that in the 1500's would further weaken the Church—the movement known as the Reformation.

The 1300's brought plague and war.

The 1300's were marked by a series of disasters in Europe. Declining fertility in the soil led to smaller crops, while a period of cold caused smaller harvests and famine. Worst of all, however, was the plague.

In 1347, four trading ships from the Black Sea brought to Italy a horrible new disease, the plague called the Black Death. Its victims were identified by black swellings at the neck and joints. The plague killed 25 million people, one third of Europe's population, in five years. The plague returned periodically—in 1361, 1369, 1374, 1390, and on into the 1600's. European society was torn apart as whole villages were wiped out.

The decline in population had far-reaching effects. A shortage of workers crippled the manor economy. No longer was there a large supply of peasants and serfs bound to the manor. As workers became scarce, peasants began to demand higher wages. Serfdom began to disappear.

The nobles resisted peasant demands for higher wages. In return, many peasants revolted, sometimes killing their lords. Although the nobles succeeded in ruthlessly putting down the revolts, the ideal society of the Middle Ages had vanished.

As if the plague were not enough, war too broke out and devastated France and England (text, page 258).

Decline of Feudalism

| <i>Causes</i> | <i>Effects</i> |
|--|---|
| New weapons such as the longbow and cannon | Ended warfare based on knights and walled castles |
| Rise of Trade | Revival of cities and growth of a middle class |
| Start of a market Economy | Decline of self-sufficient manors and rise of fairs |
| Development of parliaments | Increased the importance of middle class and weakened ties between kings and nobles |
| Nationalism and new monarchs | Redirected loyalties to one's land and people |

The conflict began in 1337 over an English king's claims to lands in France. Fought almost entirely on French soil, this war lasted on and off until 1453 (map, page 260). Like the Black Death, this Hundred Years' War weakened feudal practices and values.

The Hundred Years' War illustrated the new feeling of **nationalism**—a loyalty to one's country and people that cut across class lines. Kings were now true national leaders, not merely the strongest feudal lords. English national pride soared in 1415 when Henry V and his 8,000 soldiers defeated 50,000 French troops at Agincourt.

The French found their great national hero in a 17-year-old shepherd girl, Joan of Arc. In 1429, while she was tending her father's sheep, Joan heard voices telling her to drive the English out of France. Joan persuaded the French crown prince, Charles, to give her command of an army. On May 7, 1429, Joan led French troops to victory against the English at Orleans. The victory enabled the prince to be crowned as King Charles VII. It also awakened France's nationalistic spirit and its resolve to win.

In 1430, Joan was captured by the English and later burned at the stake as a witch and a heretic. (In 1920 the Church retracted the judgment of heresy and declared Joan a saint.) Nonetheless, Charles was inspired to win back almost all of France by 1453. England lost all its remaining feudal lands in France except the seaport of Calais.

New monarchs ruled in western Europe.

A new type of monarch ruled in the new nation-states of western Europe. The rulers who came to power between 1450 and 1500 no longer relied solely on the structures of feudalism such as feudal dues and vassal lords and knights. Instead, they had new sources of power. These included taxation, professional armies

drawn from every class, and educated middle-class officials allied with the kings against the nobles.

Before a new monarch could take power in England, the country had to endure a civil war. In the Wars of the Roses (1455–1485), the families of Lancaster and York fought for the crown. The death of Richard III in 1485 marked the end of those wars and also the end of England's medieval period. The new king, Henry Tudor, known as Henry VII, was related to both families. As king, Henry encouraged trade and chose his ministers from the middle class (chart, page 263). He also avoided wars, limited the power of the nobles, and made himself the richest man in England.

New monarchs also appeared in Spain. In the 1400's one Muslim and four Christian kingdoms occupied the Iberian peninsula (map, page 264). The marriage of Isabella of Castile to Ferdinand of Aragon, in 1469, brought the two largest Christian kingdoms into alliance. Their objective was to unite Spain as a Catholic nation. First, they determined to achieve the *Reconquista*—the reconquering of all Spain for Christianity. In 1492, Isabella led her army in capturing the Muslim kingdom of Granada.

That same year, Isabella and Ferdinand ordered all Spain's Jews either to convert to Christianity or to leave the country. Three quarters of the Jews—about 150,000—left Spain to live in other countries. Still not content, Isabella and Ferdinand revived the Inquisition to discover and torture Jews and Muslims who had converted to Christianity. The loss of its Jewish and Muslim populations united Spain religiously. At the same time it hurt Spain economically, intellectually, and artistically because most Jews and Muslims had belonged to the educated or the middle class.

A new empire arose in Russia.

As nation-states were developing in western Europe, another nation was taking shape in eastern Europe. Russia in the early 1200's was a Slavic kingdom centered in the city of Kiev and greatly influenced by the Byzantine empire. In 1240 the Mongols, fierce nomadic horsemen from Central Asia, slashed their way into Russia and destroyed the government at Kiev. Elsewhere, the Mongols allowed the various Slavic princes to continue ruling as long as they paid tribute.

The state of Moscow, in the northern forests, suffered less from Mongol raids than did southern Russia. Located near the headwaters of three great rivers, it had the potential to control most of Russia's trade. Under the Mongols, the princes of Moscow rose to increased power. In 1328, a prince known as Ivan I began to take over neighboring states. By the 1400's, Moscow was the strongest of the Russian states.

Russia became a true empire under Ivan III, who

ruled from 1462 to 1505. (Constantinople had fallen to the Turks in 1453.) After marrying the niece of the last Byzantine emperor, Ivan began calling himself **czar**, the Russian word for *caesar*. In 1480, Ivan refused to pay the Mongols' tribute, and Russian troops faced down a Mongol army. His kingdom was thereafter free of Mongol control (map, page 266). Ivan III, called Ivan the Great, tripled his empire's size.

The next important Russian czar—Ivan IV, or Ivan the Terrible—reigned from 1533 to 1584. King at the age of three, Ivan watched the power struggles between his mother, who ruled for him, and the **boyars** (nobles) who sought to control the throne.

Until he was 30, Ivan expanded his kingdom through victories against the Mongols. Within Russia, he ruled justly and established a code of laws. Then, in 1560, his beloved wife Anastasia died. Ivan's "good period" was over and his "bad period" had begun. Ivan became extremely cruel, organizing a private police force to hunt down thousands of boyars and commoners. He was succeeded by weaker rulers.

Chapter Review

Define nation-state, nationalism, czar, boyar

Identify Magna Carta, Model Parliament, Boniface VIII, Philip IV, Great Schism, John Wycliffe, John Huss, Black Death, Hundred Years' War, Joan of Arc, Henry VII, Ferdinand and Isabella, Ivan III, Ivan the Terrible

Answer

1. How did England and France differ in their early development as nations?
2. (a) How was papal power in the 1300's challenged by a king? (b) By two scholars?
3. How did the nature of warfare change during the Hundred Years' War?
4. What three major sources of power did the new monarchs of the 1400's develop?

Critical Thinking

5. What factors enabled Moscow to become the dominant Russian kingdom?

Connecting Past and Present

If the 1400's was an age of powerful new kings in Europe, the twentieth century saw the near-extinction of monarchy there. World War I smashed royalty in Italy, Germany, and Austria-Hungary.

Today the European nations of the United Kingdom, Denmark, Norway, Sweden, Belgium, and the Netherlands are constitutional monarchies. The monarchs of these nations have little real power. They serve as symbols of the state and of national pride.

Unit III Review: Linking Historical Themes

The Middle Ages provide an important example of how continuity and change helped shape new social institutions. They also made significant contributions to the rise of democratic ideas.

Continuity and Change Western Europe, the Byzantine empire, and the Islamic empire all emerged from the ruins of the Roman empire. The processes of continuity and change played an important role in shaping the distinctive characteristics of each region.

The Byzantine empire consciously preserved Rome's political heritage. The emperors saw themselves as the rightful heirs to the power of Augustus. For example, Justinian's famous code drew upon the laws and opinions of Rome's greatest legal writers. While the Byzantines maintained Rome's political authority, they gradually developed a new branch of Christianity known as the Eastern Orthodox Church. The religious division between Rome and Constantinople became final when the pope and the Byzantine patriarch excommunicated each other in 1054.

The collapse of Rome had a devastating impact on western Europe. The barbarian invasions disrupted trade, destroyed towns, and dealt a serious blow to learning. By the year 600, priests were the only Europeans who were literate. While Rome's political authority vanished, the Roman Catholic Church survived and became the main civilizing force in western Europe.

The sudden emergence of Islam had a decisive impact upon the Mediterranean world. During the long years of Roman rule, the lands surrounding the Mediterranean had adopted Greco-Roman culture and the Christian religion. The Islamic conquests split the Mediterranean area into rival regions controlled by Christians and Muslims. The Islamic faith and Arab culture provided the Muslim world with strong bonds that still exist today.

Social Institutions The decline of Rome stimulated the development of new social institutions. A new system known as feudalism became the basis for medieval society. Feudalism was based on personal bonds of loyalty between lords and their vassals. The great majority of people in medieval Europe, however, were neither lords nor vassals. Most people were serfs, who lived on small, self-sufficient manors.

Feudalism and manorialism provided stable social and economic structures that enabled western Europe to revive. During the later Middle Ages, kings began to expand their power by slowly combining their lands into unified kingdoms. By the early 1500's, powerful nation-states were emerging in England, France, and Spain.

The Rise of Democratic Ideas The Magna Carta and the creation of Parliament in England marked important milestones in the rise of democratic ideas. The Magna Carta established the principles of limited monarchy, due process of law, and the need for common consent to levy taxes. Since the Magna Carta required "the common consent" of the kingdom to raise taxes, Edward I called together the lords and representatives from the knights and burgesses. His Model Parliament further limited the monarchy and established the principle of representation of certain groups of the common people.

Analyzing Historical Themes

1. Give examples of how the processes of continuity and change affected western Europe, the Byzantine empire, and the Islamic empire.
2. Name two institutions that helped shape European life during the early Middle Ages.
3. What key democratic principles were established by the Magna Carta and the Model Parliament?